THREE SMALL AND plaine *Treatises.*

1. Of Prayer, or *Actiue*
2. Of Principles, or *Positiue* } Diuinitie.
3. Resolutions, or *Oppositiue*

Translated and collected *out of the Auncient Writers for* the priuate vse of a most Noble *Ladie.*

By an old PRAEBENDARY *of the Church of* Lincolne.

BRITISH
MUSEUM

CERTAINE PRAYERS, AND short MEDITATIONS *translated out of the Writings* of S. Auguſtine, S. Gregorie, S. Bernard, Ioannes Picus Mirandula, Ludouicus Viues, Georgius Caſſander, Charolus Paſchalius, *and others, for the priuate vſe of the* L. M. E.

Morning Prayer.

MY Soule ſleeth vnto the Lord before the morning Watch, I ſay, before the morning Watch. Pſal. 130. 6.

O let me heare thy louing kindneſſe betimes in the morning, for in thee is my truſt: ſhew thou mee the Pſal. 143. 8.

way, that I ſhould walke in, for I lift vp my ſoule vnto thee.

O Lord aſſiſt mee with thy holy Spirit in my prayers, And let my cry come vnto thee.

Our Father which art, &c.

A Prayer for Confeſsion of ſins.

S. Greg. Homil. 33. in Iob.

REceiue (O Lord) in the armes of thy mercie, thy diſtreſſed handmaiden, who in *remorſe* and *contrition*, returnes vnto thee from her ſinnes. Becauſe the life of that ſinner is not abhorred of thee, which

which is accompanied with ſighes, and repentance. Pardon then (O Lord) all my offences for thy deare Sons ſake. *Amen.*

A Prayer for the Morning.

ALmighty God, our heauenly Father, which haſt brought me thy handmaiden to this preſent morning, protect mee ſtill with thy mighty power, that this enſuing day, I may fall into no ſinne, nor run into any kinde of danger, but that my thoughts, wordes, and deedes may tend to the ho- *Georg. Caſſander Pres. Eccleſ.*

nor, and glory of thy name, and the eternall comfort, and ſaluation of mine own ſoule, through Ieſus Chriſt my Lord, and onely Sauiour. *Amen.*

Another.

Vines. O Moſt ſyncere, and pure *Light*, from whence this light of the day, and of the *Sunne* fetcheth his beginning; Thou which *enlighteneſt* euery man, that commeth into the world. Thou *Light*, whome no night, or euening can obſcure, but continueſt euer in thy High-noone *brightneſſe*. Thou

Word,

Word, and *Wisedome* of so great a Father, enlighten this morning my soule, and vnderstanding, that thy weake handmaiden may be this day as blinded to the *Vanities* of the world; and quick-sighted only to those things, which are pleasing vnto thee, and leading to the wayes of thy Commandements. *Amen.*

For the Mediation of Christ.

LOrd Iesus, that art not onely righteous, but *righteousnesse* it selfe, and art my *Aduocate* with God *Greg. Hom. 7. in Ezech.*

God the Father, iuſtifie thou me thy hand-maiden in the day of iudgement, becauſe I acknowledge, and accuſe my ſelf, as full of vniuſtice, and pollution. For it is not vpon any action, or contrition of mine owne, that my ſoule relies, but only vpon a faith, aſſurance, and bolde confidence in thee, mine *Aduocate*, who liueſt, and raigneſt with the Father, and the holy Ghoſt, one God, world without end. *Amen.*

Againſt Temptations.

GIue me thy grace (O Almighty God) ſo to vanquiſh, and ouercome the *luſts*, and *temptations* of this world, that I may triumph with thee ouer the *Diuell*, and his wicked *angels* in the world to come. *Amen.*

Aug. Serm. 86. de verbis Domini.

For Piety.

IHumbly beſeech thee (O Almighty God) that this deſire of *reading*, and *hearing* thy ſacred *Word*,

Aug. Serm. 82.

which by thy holy Spirit thou haſt planted in my heart, may by thy grace, and mercie be daily *renued*, and *augmented* vnto a perfect fire of zeale, and deuotion to the honor of thy Name, and ſaluation of mine owne ſoule in Chriſt Ieſu. *Amen.*

A Prayer for a Noble-woman.

Carolus Paſchalius.

O Lord Ieſus Chriſt, that art ſo far from contemning *Nobilitie* of birth, that thy Euangeliſts haue diligently ſearched out, and recorded thine owne *genealogie*, giue

mee

me thy vnworthy hand-mayden the grace, that I abuſe not by *ingratitude* this thy fauour, and mercie. But rather, as it was firſt acquired in my Auncestors, let it ſtill be preſerued in my perſon, by my continuall ſeruing of thee, and doing (as it ſhall lie in my power) all workes of Charity to my neighbours. Giue me grace, that as thou haſt plac't mee in *Birth*, and *rancke*, ſo I may be found in *deuotion*, *pietie*, *lowlineſſe of minde*, *meekneſſe*, and a religious care of thy *worſhip*, conſpicuous aboue others. And if it bee thy gracious will to make

me a mother of children, and a miſtreſſe of a family, let me appeare a *patterne* and *enſample* of deuotion, and pietie to all that are about mee. And make mee and them ſo to liue in thy *feare*, that we may die in thy *fauour*, through Ieſus Chriſt our Lord, and onely Sauiour. *Amen.*

A Prayer for a Wife.

Charolus Paſchal.

ALmighty God, which haſte giuen me to be a *comforter*, and an *helper* vnto my husband, endue my ſoule with thoſe hea-

heauenly Graces, wherwith I may be moſt enabled to ſerue thee, and pleaſe him. Knit our mindes, as well as our bodies in an indiſſoluble band of ſyncere affection. Giue either of vs ſanctified hearts, zealous towards thee, thankefull towards our Soueraigne, ſyncere, and louing one towards another. Crowne withal, if it be thy will, theſe chaſte *intentions* with thy fructifying *Grace*, that wee may become the happy Parents of ſuch *Oliue branches*, as may one day aduance thy glory in this Church, and Commonwealth. In a

word, ſo incorporate vs both by faith in Chriſt vnto thy kingdom of Grace, that we may at the laſt attaine vnto thy kingdome of glorie. *Amen.*

A prayer for one attendant neere the perſon of a Prince.

Carolus Paſchal.

ALmighty God, by whoſe gracious pro-uidence it commeth, that my *Lord*, and *Husband* is thus employed in that neerneſſe of attendance vpon his *Royall Maieſtie*, giue him grace ſo to *ſerue thee, that hee may the better ſerue him,*

him, and by making him thy *Saint*, continue him his *ſeruant*. Fill his mind with all wiſedome, knowledge, and other vertues befitting his ranck and calling, that he may ſeeme no more *elected* by the King, then *ſelected* by thee for theſe employments. Make him vigilant, carefull, and induſtrious in his Maſters affaires. Make him to accompt it his onely *happineſſe* to ſerue thee, his onely *vertue* to obſerue him, and all the reſt as glittering *vanity*. That after a troubleſome, but ſong life in a Kings Court, his ſoule may bee caried

carried by the Angels vnto *thy* Court, where *one day is better then a thouſand.* Grant this for thy deare Sonnes ſake Ieſus Chriſt our Lord. *Amen.*

Meditation.

Count MIRANDVLA, *his twelue Thoughts, or weapons againſt all the* temptations *of Sinne.*

Thinke

Io. Pici Mirandulæ Doctr. Salutif.

1 THe pleaſure thou art tempted vnto, but *ſhort*, and *momentarie.*

2 And euen this is attended

ded with *loathing* and *anxietie.*

3 And yet that for this, thou muſt looſe *Heauen.*

4 That thy *life* is but as a *dreame* and *ſhadow.*

5 Thy *death* is *ſuddaine*, and at thy doore.

6 Thy time of *repentance caſuall*, and *vncertaine.*

7 Thy *reward*, or *puniſhment* endleſſe and *eternall.*

8 That *thou* art a creature of an *excellent worth*, and made to ſerue God.

9 That thou haſt no happineſſe to the *peace of Conſcience.*

10 Thinke how *good thy* God hath bin vnto thee.

11 Thinke of the *Crosse*, and of *Christ*, who there *died for thee.*

12 Of *examples* of *holy men* and *Saints*, who liued before thee.

Walke about your chamber a turne or two after your prayers, and meditate vpon these points seriously, and you shall finde, that temptations to sinne will vanish away, and leaue to assault you.

The 4. last *things to bee* first thought vpon *by all good Christians.*

Bern. Bonauent. Dionys. Carthus.

1 The day of thy *death*, thou knowest not how suddenly.

2 The day of *iudgement*, that will come certainely.

3 The ioyes of *heauen*, if thou liue religiously.

4 The paines of *hell*, if thou continuest to doe wickedly.

The end of Morning prayer.

Euening

Euening Prayer to bed-ward.

O Lord heare my prayer.
And let my cry come vnto thee.

Our Father which art, &c.

A Prayer for Euening.

O LORD, I doe confeſſe to my ſhame, and confuſion, that this *day* hath beene ſpent by me with leſſe puritie, and pietie, then it ſhould haue bin. I haue augmented ſithence this *morning* the ſcore of my ſinnes. My *thoughts* haue beene *polluted*, my *wit* pro-

Carolus Paſchal.

phane, and *vnſanctified*, my *tongue* more *raſh*, and *vnbridled*, then became any one of that rancke, and calling, wherein thou haſt ſet me. I haue ſinned through *idleneſſe*, *ignorance*, *ſlouthfulneſſe*, and *malice*. And this *darkneſſe* of the night puts mee in minde of that eternall *darkneſſe* my ſinnes haue deſerued. Pardon, and forgiue me all my tranſgreſſions. Let this darkeneſſe bee a fit time vnto mee of *reſt*, and *ſleepe*, and no opportunitie of *ſnares*, and *temptations*. Send thy holy Ghoſt into my heart, to free, and purifie the ſame from

all

all *rolling motions*, and ſuggeſtions of Sathan, and from the vſuall *terrours*, and *affrightments* of the night. Preſerue this houſe in ſafety (O Lord) and all the people that are therein. *Let my prayer aſcend vp vnto thy preſence as the incenſe, and let this lifting vp of mine hands be as an Euening ſacrifice*, through Ieſus Chriſt our Lord, and onely Sauiour. *Amen.*

Another.

HAuing ſpent the *day*, wee betake our ſelues to our repoſe in the *night*. So after the troubles of this preſent *life*, *Vines.*

wee ſhall reſt our ſelues in *death.* Nothing doth more reſemble our *life* then the *day*, our *death* then *ſleepe*, our *graue* then the *bed*, and our *reſurrection* then our *awaking* in the morning. Doe thou then, O God my protector, and defender, preſerue me in my *ſleepe*, from the incurſions, and temptations of the *diuell*, and in my *death* from the guilt and puniſhments of my *ſinnes.* I haue no *ſtrength* to reſiſt in the one, nor *merits* of mine owne to diſplay in the other. Looke only vpon the merits of my *Lord*, and *Saviour*, and giue mee a ſtrong,

and

and ſtedfaſt *faith*, to *apply* his righteouſneſſe to mine owne ſoule. In confidence, and full aſſurance of whoſe *ſatisfactions* for all my ſins, I doe for this *night lie mee downe in peace, and take my reſt, for it is that Lord onely, that maketh mee to continue in ſafetie.* *Amen.*

Another.

ALmighty, and euerla- *G. Caſſ.*
ſting God, who makeſt the *light* to ſucceed the *darkneſſe*, giue mee the grace to ſpend this *night* freed from the *ſnares* of *ſinne* and *Satan*, and to bee here againe vpon my knees in the mor-

ning,

ning to giue thee thankes for the same, through Iesus Christ my Lord, and onely Sauiour. *Amen.*

MEDITATIONS.

When your mayd is getting you to bed.

Vines. HEe that willingly goes to *bed*, should as willingly goe to his *graue*. We willingly put off our *cloathes*, being to put them on againe in the *morning*: and should as willingly put off our *bodies*, beeing to put them on againe in the *Resurrection*.

2 After the troubles of the *day* comes the quietnes of the *night*, in the which the King, and the ſwaine differ nothing: ſo after this *life* comes *death*; where poore, and rich are alike, and equall. *Vines.*

3 Here is a fit time (eſpecially layd in your bed) to fall to your *Audite* for the day paſt. *The practiſe of the Kings Maieſty, as I haue heard*

What euill you haue committed by
1. *Swearing.*
2. *Lying.*
3. *Taunting.*
4. *Being too angry.*
5. *Vaine talking, eſpecially of Religion.*
6. *Exceeding in fare or apparell.*
7. *Iniuring of another.*

Repent of it.
Deteſt it.
Reſolue to doe it no more.

What good you haue emitted, as

- Saying grace when you eate.
- Praying.
- Releeuing of a poore bodie.
- Respecting your husband / parents.
- Spending some time vpon Meditations.
- Workes of charitie.

} Desire Gods grace to be more warie.

What good you haue performed

- If you haue learned any thing that day.
- If you haue done any man good that day.
- If you haue kept your priuate and publike prayers, that day.
- If you haue giuen any almes that day.
- If you haue heard the Word, or receiued the Sacrament that day.
- If you haue spent any time vpon your Meditatiõs that day.

} Reioyce in it, and giue God thankes for it.

When

When you haue runne ouer theſe accompts, and finde ſleepe comming, ſay,

Into thy hands I commit my Spirit, for thou haſt redeemed me (O Lord) thou God of truth. *Amen.*

The end of Euening prayer.

Some other Collects.

For Faith.

MAn is *blinded* by ſin, but thou (O Chriſt) by the goodnes and mercie of God the Father, art become our *guide* in the way of ſaluation. And yet ſuch is our wretchedneſſe, *Vines.*

and miſerie, that we *ſtagger* for all this, ſometimes not vnderſtanding, ſometimes not beleeuing, many times not applying to our ſoules with a ſure confidence thy promiſes of *ſaluation* ſet downe in the *Goſpell*. O miſerably *blind* that we are, that can neither *ſee* our ſelues, nor *beleeue* our guider, and inſtructer. O thou eternall, and pure *veritie*, vouchſafe ſo to ſlide into our hearts, that we may be more certainely perſwaded of thee, and thy *Truth*, then of thoſe things wee *ſee* with our *eyes*, *heare* with our *eares*, and *handle* with our *handes*,

the weake apprehenſions of our bodily ſenſes, vpon which this *fleſh* and *blood* doeth ſo much depend. Appeaſe and aſſwage thoſe *rolling thoughts*, and wandring *motions* of the fleſh, that make vs to *doubt*, and ſtagger in thoſe high *myſteries*, of the which wee ought moſt firmely to bee fixed, and *reſolued*. *Faith* is thy gift, and therefore worke it by the *holy Ghoſt* in my heart, that all my ſenſes, and imaginations may become ſlaues, and captiues to the ſame. *Lord, I beleeue, helpe thou mine vnbeleefe. O Lord increaſe my faith.* Amen.

MEDITATION.

Viues. 1 How easily wee beleeue a lewd, and lying *man*, and yet how scrupulous we are to beleeue *God* himselfe.

2 We beleeue a *man* in things, which *nothing concerne* vs; we beleeue not *God* in matters of our *saluation*. Man is *impotent*, God *omnipotent*.

3 We beleeue our *senses*, which often delude vs, as in all trickes of *Legeyr-demaine*: we distrust *Christ*, who can neither be *deceiued*, nor *deceiue* vs.

For

For the King, and the Royall Issue.

I Humbly beseech thee, *G. Cass.* Almighty God, to preuent with all blessings of goodnesse, our King, and his Royall issue. Increase vpon them day by day all thy fauours, vanquish with thy mighty hand, all open enemies, and priuie *Conspirators*, who oppugne their *religion*, *life*, *diademe*, or *dignitie*. Crowne each of them with all vertues, these vertues with long liues, and their liues at the last with eternall glory. *Amen.*

For

For Charitie, or the Workes of Mercie.

Auguſt. Meditat.

O Lord of mercie, and compaſſion, I beſeech thee by the tender bowels of thy Sonne Chriſt Ieſus, to mooue my ſtonie *heart* to the *Workes of mercie*, that I may keepe my *howers* of prayers, *mourne* with them that mourne, *counſell* them that are amiſſe, *helpe* them that are in miſerie, *releeue* the poore, *comfort* the ſorrowfull, *helpe* the oppreſſed, *forgiue* them that treſpaſſe againſt me, *pray* for them that hate mee, *requite*

good

good for euil, *despise* no man or woman, *reuerence* my betters, *respect* my equals, be *humble*, and courteous to my inferiors: *imitate* those that are good: *shunne* those that are bad: *embrace* vertue, *eschew* vice. Be *patient* in aduersitie, *modest* in prosperitie, *thankfull* in either. Keepe a watch ouer my *tongue*. *Scorne* this world, and *thirst* after heauen. *Amen.*

For the receiuing of the B. Sacrament.

O Lord Iesus Christ the onely begotten Sonne of God, thorough whom onely is gran- *G. Cass.*

ted forgiueneſſe of ſinnes, and life euerlaſting, who diddeſt iuſtifie the *Publican*, when he confeſſed, the woman of *Chanaan*, when ſhee prayed, *Peter* when hee repented, and the *thiefe vpon the Croſſe*, when hee called vpon thee, grant vnto me, a moſt miſerable, and wretched ſinner, pardon and forgiueneſſe of all my tranſgreſſions, which I moſt humbly confeſſe I haue committed againſt thee: that I may receiue this *Communion of thy body and blood*, not to my iudgement, and condemnation, but to my euerlaſting comfort and ſal-

uation,

uation, who liueſt and raigneſt with the Father, and the holy Ghoſt, one God world without end. *Amen.*

Meditation

When you haue newly receiued.

O Lord encreaſe my faith, O Lord, let the *body and blood* of Chriſt be fixed in my ſoule to my comfort in this life, and eternall ſaluation in the life to come. *Amen.* *S. Caſſ.*

For that day you expect to heare a Sermon, or when you reade vpon your Bible.

G. Caſſ.

ALlmighty, and euerlaſting God, whoſe *Word is a lanterne to our feete, and a light vnto our pathes*, open and enlighten my vnderſtanding, that I may learne the myſteries of thy *Word*, ſo farre foorth, as is neceſſary to my ſaluation, purely and ſyncerely: and bee ſo transfigured in my life and conuerſation, vnto that which I ſhall learne, as to pleaſe thee in will, and deede,

deede, through Ieſus Chriſt my Lord, and onely Sauiour. *Amen.*

For ſickneſſe, and all other vſes, you haue excellent Prayers in the Booke of Common prayers.

PRINCIPLES.

Few Notes for the priuate vſe of my L. M. B.

A Prayer to be ſaid vpon your knees, before the reading ouer of theſe Notes.

ALmightie God, the Fountaine of true Wiſedome and knowledge, ſend thy holy Spirit into

my heart, that I may *ſufficiently* vnderſtand, and *ſtedfaſtly* beleeue all the doctrines *neceſſary* to my Saluation, and adde ſuch *practiſe* and *obedience* to this Faith, thorough the whole courſe of my life and conuerſation, as I may ſo ſerue thee in thy kingdome of Grace, that hereafter I may be made partaker of thy kingdom of Glory, through the onely merit and mediation of thy deare Sonne, and my deare Sauiour *Ieſus Chriſt. Amen.*

I. Man

I.

MAn, ſithence his fall in *Adam*, hath no hope of ſaluation, but by the *Couenant of Grace* betwixt *God* and *Man*; Whereby *God* promiſeth vnto man, Mercie and Forgiueneſſe of Sinnes, and man vnto God, true Faith *in Chriſt* and holines of life and conuerſation.

II.

ALl men haue not intereſt in this Couenant of Grace, but they onely that are of Gods Church: Now the Church of God is; Any Company or Congregation of men whereſoeuer

euer liuing, called by God through the ſound of the Goſpel, vnto the Faith of *Chriſt*, and diſtinguiſhed from other Societies by theſe fiue Marks eſpecially, 1. hearing and reading the *Word*, 2. *Faith* thereunto, 3. the vſe of the *Sacraments*, 4. *Prayer*, and 5. *Sanctity* of life.

Where theſe fiue things are, there is euer a Church of God and ſufficient means of ſaluation.

III.

THe Word muſt be read often vpon your Bible, with modeſty and ſhort deſires of the heart vnto God,

to

to giue you grace to vnder-ſtand it, to beleeue it, and to practiſe it, It muſt bee heard vpon all conuenient occaſions, eſpecially in thoſe two houres of the Sabbath day, appointed by the Church and the State for that Diuine worſhip, and then you muſt obſerue foure Rules.

1 Obſerue the Preacher with attention & modeſtie.

2. Secondly, apply vnto your ſelfe in particular, the Doctrines and Vſes which are deliuered in generall.

3. Examine your conſcience if you be guilty of

the ſinnes there reproued, and preſently call to God for grace to amend them.

4. Thinke vpon theſe things againe when you come to your Chamber.

IIII.

THis outward hearing and reading of the Word, together with the inward working of the holy Ghoſt in your heart, doeth beget a true, liuely and ſauing faith, which is,

A certaine knowledge and aſſurance of the heart that all is true which God hath ſpoken or promiſed in the

Scrip-

Scripture, and that you rest wholly and confidently vpon God, that he hath granted vnto your selfe in particular, forgiuenes of sinnes, and true righteousnesse in *Christ Iesus.*

This is the maine point you are seriously to meditate vpon, and therefore obserue these precepts,

1. If you doe not beleeue, or if you doe doubt of any thing in Scripture, presently pray vnto God to strengthen and enlighten you.

2. If you doubt whether you

you may haue any particular interest in those generall promises of grace in *Christ*, propounded in the Gospel, fall againe to your prayers for an increase of *Faith*.

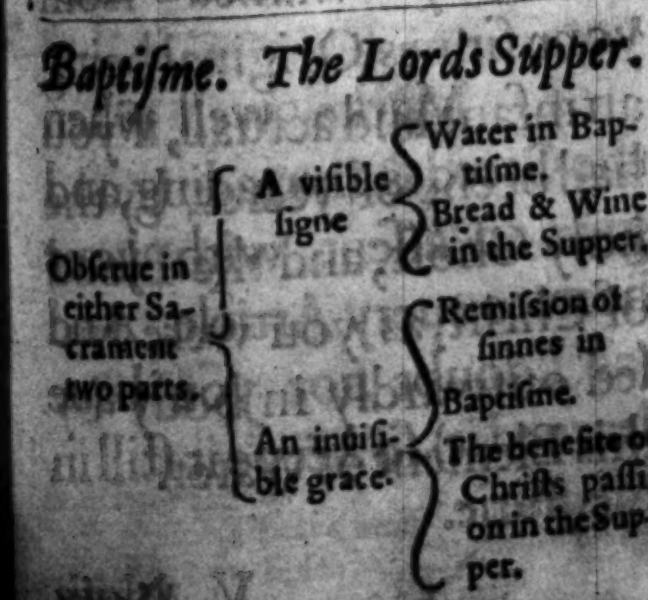
3. If you doubt, and yet can finde in your heart to pray for more faith, Let your conscience neuer bee troubled with such a *doubting*.

4. Marke well when the Creed is in reading, and giue an assent with your heart to euery Article. And (as I doubt not you haue learned it) so keepe it still in memorie.

V. Now

V.

NOw as this faith of remiſſion of ſinnes, and righteouſneſſe in *Chriſt* is wrought in vs by the reading and hearing of the Word ioyned with Prayer, ſo is it *ſigned* and *ſealed* in our hearts by the two Bleſſed *Sacraments*.



VI.

BAptiſme is the firſt Sacrament of the new Teſtament, to wit,

An outward waſhing of Water appointed by Chriſt in his Church, with this promiſe, that vpon your being Baptized, you were as certainely waſhed from your ſinnes Original being an infant, and actuall, if you had beene of yeeres, by the holy Ghoſt, and the Blood of Chriſt, as you were rinſed outwardly in body by this Element of Water.

Marke

Marke then theſe vſes of
Baptiſme.

1. It aſſures vs wee are waſhed from our ſinnes by the *Holy Ghoſt*, and the Blood of *Chriſt*.
2. It keeps vs from deſpaire, becauſe it aſſures vs our ſinnes are waſhed away.
3. It keepes vs from ſinne: for it is a ſhame for one waſhed to ſoile himſelfe againe.
4. It giues an entrance into the Church.
5. It hath a { visible signe. } Water. / Grace invisible. } Forgiuenesse of sinnes by the blood of Christ.

The

VII.

THe Lords Supper is a diſtribution of Bread and Wine, which ſeales, ſignes, and exhibits, or giues vnto you *Chriſts* true Body offered, and his true Blood poured out vpon the Croſſe, for your ſinnes, as certainely, as the Prieſts exhibite vnto your hands the Bread and the Wine. And withall, the Supper aſſures your heart, that *Chriſts* Body and Blood nouriſh your ſoule to perpetuall life, as ſurely, as Bread and Wine doth nouriſh your body to the offices of this temporall life.

Marke

Marke then the vſes of this Sacrament of the Supper.

1. It aſſures you of all the benefit that is to be expected from the Bodie and blood of *Chriſt*.
2. It puts you continually in minde that *Chriſt* dyed for you.
3. It ſtrengthens and aſcertaines your faith, if it be receiued worthily. And therefore you muſt not neglect (twice in the yeere at the leaſt) to approch with all reuerence this heauenly Table.

VIII.

THat this Sacrament may be receiued worthily, you muſt *examin* your ſelfe before the receiuing, *Pray* vnto God for *Faith* in the receiuing, and take heed of *groſſe* and *premeditated* ſinnes after the receiuing of this *Sacrament.*

IX.

BEfore the receiuing, you muſt examine foure things:

1. You muſt examin your knowledge,
   1. *Whether you know how you ought to* liue. *To this end read ouer the* 10. Commandements.
   2. *Whether you know how to* beleeue. *Read ouer attentiuely your* Creed.
   3. *Whether you know how to* Pray. *Say ouer aduiſedly the* Lords Prayer.

With

Without this little knowledge (at the leaſt) you are not fit to Receiue.

2. You muſt examine your *faith*
1. *Whether you are aſſured in your heart, that* Chriſt *hath fully ſatisfied for your ſins, and perfectly reconciled you vnto God, not others only, but your ſelfe alſo.*

Without this *aſſurance* (in ſome meaſure) you may not receiue.

3. You muſt examine your *Repentance.*
1. *Whether you are* ſory *for your ſinnes.*
2. *Whether you* hate *ſinne.*
3. *Whether you* reſolue *to indeauour to* ſinne no more.

Without this *Repentance* you cannot receiue worthily.

4. You muſt examine your *Charitie.*
1. *Whether you forgiue all the world.*
2. *Whether you are free from malice and hatred.*

When you haue examined theſe foure points you may receiue worthily.

X.

NOw your faith in *Christ* which you haue gotten in Gods Church, being thus *hatched* by the holy Ghoſt in your heart, brought foorth by your *hearing*, cheriſhed by your *reading* of the *word*, ſealed by your *Baptiſm*, and ſtrongly confirmed and ſtrengthened by your partaking of the bleſſed *Sacrament* of the *Supper*, muſt be continually maintained and preſerued by theſe two meanes,

Prayer *vnto God & him only.*

And

Good works, *or holines of life.*

And

And this is the ſumme of all your notes which I recommend vnto you for this time.

1. *Saluation* is only by faith in *Chriſt*.
2. *Faith* onely in Gods Church.
3. *Where*, by the *Word* read or heard, Faith is nouriſhed.
4. By the Sacrament of *Baptiſme* aſſured.
5. By the Sacrament of the *Supper* ratified and confirmed.
6. By *Prayer* and *Good workes* for euer eſtabliſhed.

A Prayer after the reading of theſe few Notes.

O *Lord God*, that I may be partaker of thy *couenant* of *Grace*, make me a beleeuing member of thy Church, ſend thy holy Spirit into my heart to beget there a *confidence* and full *aſſurance* of the remiſsion of all my ſinnes in *Chriſt Ieſus*, let this aſſurance bee ſtill *nouriſhed* with my *hearing* and *reading* of the *Word*, let it be ſealed vnto mee by my *Baptiſme*, confirmed by the Sacrament of the *Supper*, and fully eſtabliſhed by my

my ſeruing of thee in *Prayer* and *Good workes*, to the glory of thy Name, and the endleſſe comfort and ſaluation of mine owne ſoule, through Ieſus Chriſt our Lord.

Amen.

¶ A

¶ A SHORT CATECHISME concerning Faith and good *Workes, to be read and meditated* vpon once euery weeke at the leaſt: which may be well called, *The Catechiſme of the Conſcience.*

Queſtion.

WHy hath GOD made me a reaſonable Creature, and not (as well hee might) of a meaner kinde?

Anſw. That with your whole heart, that is, with your will, and vnderſtanding, you might ſerue him, and loue him: which creatures

tures only indued with reason can doe.

Q. How is God principally serued, and loued of mee?

A. By your faith and good workes, which God commaunds you in his Word. And these good workes of yours are twofold, {Prayers to God. / Charitie to men.

Q. What is Faith?

A. A full beliefe, assurance, and perswasion of your heart, whereby you are vnmoueably resolued of these three points:

1. That there is one onely God, one Essence, & three Persons. The { Father, who created you. Sonne, who redeemed you. Holy Ghost who sanctified you.

2. That God the Sonne came into the world, to doe all that was to bee performed, and to suffer all that was to be endured by you, for your sinnes actuall, and originall. And hereby obtained for you perfect forgiuenesse of all your sinnes, and hath bestowed vpon you his owne perfect righteousnesse, by the meanes whereof you stand iust, and guiltlesse before the throne of God.

3. That

3. That God hath prompted with his holy Spirit the Pen-men of the Scriptures, to teach you all this faith, and beleefe, as alſo all the courſe of his worſhip. And that euery thing contained in theſe Scriptures is true.

Q. Why doeth God ſo much require of mee Faith, and beleefe?

A. Becauſe without beleeuing in him, you cannot loue him, nor reuerence him. As if you did not beleeue your father to be your father, you would not loue him, or reuerence him, as your father.

Q. *How is this Faith first wrought?*

A. By your hearing of Gods word, and vſing thoſe two Sacraments appointed by Chriſt in his Church, Baptiſme, and the Lordes Supper: And withall, by praying continually vnto God, and doing of good workes.

Q. *How ſhall I know that I beginne to haue Faith?*

A. If you finde in your ſelfe theſe alterations:

1. If you finde, that you haue gotten more knowledge of God, and of Religion, & are glad therof.
2. If you doe deſire more

then you did, to haue the Sonne of God to become your Sauiour, and to ſtand betwixt you and Gods wrath for the ſinnes you haue committed againſt God.

3. If you take more delight then you did in { Reading and hearing the Word of God. / Receiuing the Sacrament.

4. If you finde doubtings in your minde, and can pray vnto God, to ſtrengthen your Faith.

5. If you endeauour to abſtaine from ſinne, for feare of offending ſo good a God.

6. If you beginne to endeauour to liue godly, and

righteouſly, becauſe it is the will, and commandement of God.

7. If you take more delight then you did in praying to God.

8. If you thanke God priuately for theſe his good motions.

By theſe eight points you may ſoone know, whether you haue true faith or not.

Q. What is the infallible marke of true, and iuſtifying Faith?

A. The effectuall applying of Chriſt, and all his benefits to your owne ſoule, in particular.

This

This application doeth make a difference betwixt iustifying Faith, and all other kindes of faith, which cannot saue vs: As

- Historicall Faith, which is a bare knowledge.
- Faith of Miracles, which is a bare assent.
- Temporary Faith, which is but a bare profession of the Faith for a time, embraced onely for the desire of
  - Knowledge.
  - Credite.
  - Profite.

Q. What is the meaning of this assertion of S. Paules, *that we are iustified by Faith alone?*

A. The meaning is this. Euen as when you giue your almes to a begger, it is receiued by his hand alone, and yet his hand is not alone when it receiues these alms, but accompanied with an arme, sinewes, and arteries: Euen so, when God offers vnto

vnto you Christ, and his righteousnesse, you doe receiue him by Faith alone, and yet this Faith, which receiues Christ is neuer alone, but still accompanied with Charitie, and good workes.

In a word.

1. To holde almes is proper to the hand, and not the arme: and to holde Christ, proper to Faith, and not good workes.

2. You are iustified by Faith alone, and yet if your faith be alone, it cannot iustifie you.

Q. What is the meaning of S. Iames, *when hee sayth, That wee are iustified by*

workes, and not by Faith?

A. The meaning is this?

1. Faith iuſtifieth vs before God, good workes before men.

2. Faith makes vs, good workes declare vs to bee iuſtified.

3. Faith giues vs our firſt iuſtificatiõ; good workes our ſecond, which is our Sanctification, or holineſſe.

Q. What is the leaſt, and weakeſt degree of Faith, that I may build vpon, to keepe mee from deſpaire, in caſe I finde not all thoſe alterations in my ſelfe, which you ſpake of before?

A. 1. If you deſire Faith,

or pray vnto God, that you may desire Faith.

2. If you can pray, or desire of God, to enable you to pray.

3. If you find fault with your want of faith, and desire sometimes of God to helpe this want.

You are for all that the childe of God.

RE.

RESOLVTIONS.

OPPOSITIVE DIVINITIE:

OR

The ordinary Obiections *of Papists, against them of* the *reformed* Churches.

DIALOGVE.

Papist. *Protestant.*

CHAP. I.

Of the Church.

Pap. THe Church of England is no Church.

Protest. That were very

strange, considering your owne Writers conclude a *Church* to be there, where there is found [1] *doctrine of saluation*, according to Scripture, [2] the *vse of the Sacraments*, and [3] *outward discipline*, or Ecclesiasticall gouernement, although the *Churchmen* should fall short of those Apostolicall, and primitiue perfectiõs, which flourished in their predecessours.

Georg. Cassan. consule, titul. de Ecclesia.

Pap. Yea, but it is not the *Catholike* Church mentioned in the *Creed*, *I beleeue in the Catholike Church.*

Prot. 1. No more is the Church of *Rome*: for there was

was no Church at all in *Rome*, when the Creed was made by the *Apostles* at *Hierusalem*; euery Apostle making his *Article*, when they were to depart to plant particular Churches in *Rome*, *England*, and other places.

Ruffin. in Symb. Augustin. Ser. 115.

Id. Serm. 181. de Tempore.

2. But our Church is a *branch*, and portion of that Catholike Church, as is also the [a] *Greeke*, *Armenian*, *Æthiopian*, and *Syrian* as well, if not rather then the *Romane* Church.

a *Theoriani collo. Damianus à Gots. Onuphrius in vita Iulij.*

Pap. Peraduenture these other Churches may bee members of that *Catholike* Church, as ioyned and *vnited* with vs, but the vnion be-

betwixt your Church, and ours hath beene *cut asunder* aboue an hundred yeeres agone, and therefore you are quite cut off from the Catholike Church.

Prot. This is more then you know, or then I am bound to beleeue. For This *vnion* of the members of the Catholike Church is *inward*, not *outward*, and therefore discerned onely by God himselfe: We neuer *sundred* our selues from the *people*, or *Church* of Rome, but from the *Faction*, or *Court* of Rome, not from the *sincere doctrine* of that Church, but from the cor-

Casaund. consult. pag. 930. meerly spirituall consisting in Faith, Hope, Charitie, true Doctrine, &c. Institut. of a Christian fol. 19.

corruptions and *innouations* foisted into that Church.

And therefore although we be neuer so hated, and excommunicated by your *Priests*, yet, we may be still vnited in internall societie with your *Church*, if you retaine those *principles* of Religion sound, and vnaltered, in the which our forefathers died, and (as we well *hope*) were saued. *Cassand. ibid.*

Pap. How are you then gone from vs, if you be still *vnited* with vs.

Prot. As the *Prophets* went from the corrupt Churches of the *Iewes*, and as *Christ*, and his *Apostles* from the

Scribes,

Scribes, and Pharises, clamando, & dissentiendo, by crying out against your corruptions, and dissenting from your innouations, and this [a] your owne men allowed vs to doe.

a Cas. consult. pag. 929. Gerson. de pot. state Eccles.

Pap. I, but some of your men say, that wee had no true Church of God in the West of many yeeres before *Luthers* time.

Prot. Their meaning is to be limited in respect of the *Predominant*, and prevailing *Faction*. Your *Church* held (I confesse) a saving profession of the Truth of God, but your *Churchmen* mingled therewith many

damnable impieties. And these *innouators* onely carrying the greatest shew of the Church, are denied by our Writers to bee the true Church of God.

Pap. This it is we Catholikes obserue. You dare not for all your malice deny the Church of *Rome* to haue in some sort a *sauing profession* of the truth of God, but our *Priests* conclude directly that your Church hath *no truth* at all, and that[a] none can be *saued* in that Church.

[a] Barclaius parænes. lib. 2. pag. 7.

Prot. As in euery kingdome the *generall estate* is nothing so forward, actiue, quicke, and peremptorie, as

the priuate *Factions*, and yet is found at the last more wise, and stayed in finall *resolution*: So in the Catholike Church, the [b] *Factions* are euer more headie, and precipitate in their denunciations of *Heauen*, and *Hell*, then the *maine body* thereof. Hence it commeth to passe, that although the *Greeke*, *Armenian*, *Ethiopian*, and *Syrian*, and (for the most part) the *Protestant* doth censure charitably of those *Laicke*, who liuing rather *In* then *Of* the Church of *Rome*, hold the *grounds* of the doctrine of Saluation, without any notorious *mixtures*, with

b *Can. loc. theol. l. 4. c. 1. Lindan. panopl. lib. 4. cap. 7.*

with the late superstitions, and impieties crept into the same; yet doth the [a] *Papist*, [b] *Russeist*, [c] *Anabaptist*, [d] *Familist*, and [e] *Puritan* hold no Church a Church of God, but his owne *conuenticle*, and all to bee damn'd, that are not of his societie, and combination. Now what beliefe you shall affoord these *Boutefeux* of the Catholike Church, that dispose of *Heauen*, and *Hell*, as it it were their own *Fee-simple*, I leaue to your wisdome and common vnderstanding.

a *Quodlibets pag.* 743.
b *Russic. comm. c.* 25. *p.* 103.
c *Sle. Hist. l.* 5.
d *Allens confes.*
e *Protest. p.* 16.

Pap. Me thinks you now put me in minde of another obiection, which vsually we

make against the Protestants of *England* that they bring in too much *good fellowship* in religion, and make *Saluation* a flowre, which growes in euery mans garden. Seeing that according to their *Tenets*, *Papist*, *Protestant*, *Anabaptist*, and *Familist*, may euery one of them by meanes offered *in his own Church*, as a portion, or fragment of the *Catholike Church* attaine vnto *Saluation*.

Prot. If you were learned I could answere you in a word, that none of these three *Sectaries* considered in his owne *Formality*, *Qua talis*, as he is a *Papist*, *Anabaptist*,

baptist, or *Familist* can euer attaine vnto Saluation, but only as he is a *Christian* man, admitted by *Baptisme* vnto the visible Church, & there made partaker of *Gods word*, and *Sacraments*. For then (although these blessed means are very much weakened, and obscured in their Synagogues by the malice of Sathan, and inuentions of men) yet may that holy Spirit, that * *bloweth where he listeth*, worke in such a mans heart by these weake instruments, (and the rather, the more the Word is faithfully preached, and the Sacraments be in those places sincerely

* Iohn 3. 8.

cerely administred) a true *faith* in Christ Iesus, to bring him to saluation. So then we doe not hold, that *Papists*, *Anabaptists*, and *Familists*, but onely that some *Christians* liuing in *their* congregations may (though with great difficultie in comparison of this flourishing Church of ours, and these admirable meanes of *Saluation* tendered in the same) by the speciall *mercy* of God be saued, and preserued. If we be in an errour, it is safer to erre in *Charity*, then in *Malice*, and precipitancie, considering the euent hereof is vnknowen to either of vs. *Pap.*

Pap. But where was your Church before this *reformation* began?

Prot. 1. When our Sauiour *Christ* with-drew the people from the [a] *leauen* of the Scribes, and Phariſees, to the bread, [b] *which came down from heauen*, and to ſaluation by faith in his Name, was it fitting to demaund of him, *where his Church was before that Reformation?*

[a] Matt. 16. 12.

[b] Iohn 6. 35.

2. When theſe Churches of [c] *Corinth*, [d] *Galatia*, [e] *Pergamus*, and [f] *Thiatyra*, were full of abuſes, if ſome part onely vpon the preaching of the Apoſtles had reformed themſelues, and ſo a diuſ-

[c] 1. Corin. 5. 1.
[d] Galat. 3. 1.
[e] Reuel. 2. 12.
[f] Reuel. 2. 18.

diuision had growen: would you straight wayes haue tax't them of *Nouelty*, or ask't them *where their Church had beene before this reformation?*

3 When the Apostles cast off the Lawe of *Moses*, excepting only those [g] three or foure *Ceremonies*: and when the Primitiue church some hundred yeeres after, cast off those Ceremonies also (for I finde them breathing of their last as it were about the times of [h] *Iustin Martyr*) had it not beene a poore *challenge* of the *Iewes*, or *Traskists* of those times, to demaund, *where this vn-*

g Act. 15. 29.

h Anno Dom. 140. Dialog. qui inscribitur Tryphon.

ceremo-

ceremoniall Church lay hid before the reformation?

I answer then, that our Church, before this *reformation* began, liued together *in one communion* with yours, with toleration of all those *abuses*, which you haue still retained, and wee most iustly reiected.

Pap. I, but I hope you dare not compare in the gifts of the Spirit with *Christ*, his *Apostles*, or those worthies of the *primitiue* Church. And therefore how presumed you to *reforme* your selues? Reformation, being a worke fitter for a generall *Councell* to

haue gone about, then for a ſmall handfull of *Northerne* people.

Luther. in epiſt. ad Galat. in præfat. diſtinctio admiſſa in Comitijs Auguſtanis ab ipſis Germanis Principibus. Sculter. annal. decad. 1. pa. 43.

Prot. The *Court* of *Rome* had ſo gained vpon the Church of *Rome*, that is, the *Pope*, and his conclaue of *Cardinals* had wriggled in themſelues to that tranſcendencie of power ouer the reſt of the *Clergie*, and well minded *laity*, that it appeared both at (a) *Conſtance* (b) & *Trent*, there was ſmall hope of *Reformation* from ſuch a Councell, where the *Pope* the *partie* to bee reformed, became the *party reforming*, and ſupreame *Iudge*, and preſident of the *Reformati-*

a In the yeere 1415.
b In the yeere 1546.

on

on it ſelfe. Although poore ſeduced ignorant women are much caried away with the name of the Councell of *Trent*; yet you will quickly find out this ridiculous abſurdity. In a generall *Councell* (as now it is held ſithence the decay of the *Empire*) the Pope is the *party* to be accuſed, yet puts vp his owne *endictment*, paſſeth a *iury* of his own *vaſſals*, and finde they what they will, being to giue finall iudgement, he will be ſure to do, as his ſuppoſed predeceſſor taught our Sauiour to doe, to wit, *fauour himſelfe*. So as there was no hope of doing Matth. 16. 22.

See the history of the Councell of Trent.

good by a Generall *Councell*, vnles it were a *generous* and free *Councell*, and such a one the Pope (you may bee sure) would neuer abide. And therefore one of your own writers concludes, that in such a case, *seuerall kingdomes* are to reforme themselues by *Nationall Councels*, which England and Denmark did put in practise.

Gerson. de concil. vnius obed.

Pap. Yea, but it is too wel knowne, It was no zeale of *Reformation*, but carnall respects, that mooued King *Henry* to touch vpon religion.

Prot. To you (it seemes) it is giuen to know these *secrets*,

crets, but I see no reason we should thinke so. The King could not bee induced to this *reformation*, as a meanes to possesse himselfe of the *Abbeies* for they were *already* swallowed vp. Nor as a preparatiue for his woing (as *Saunders* thinks) because *Fisher* the Bishop of *Rochester*, who opposed his marriage, made vp the one and twentieth prelate in banishing the *Pope* out of this Kingdome. But without doubt, the *finger* of God was the cause, whatsoeuer was the *hint*, or *occasion*. *Festus* his popularitie, and humour of *pleasing* gaue S. *Paul*

31. Henr. 8.

Instruction of a Christian in the Preface.

Act. 23. 1.

occasion to *appeale* to *Cesar*, and to visite *Rome*, where, and when hee *layd* the first stone of the Romane church. Would you like it well a Protestant should say, that your Church was founded vpon *courtship* and *popularity*? If any *carnall* respect, whetted on the king, that was but the *opportunity*, God onely was the *first mouer*, and prime *Agent* in this *reformation*.

Pap. Nay surely, God is the God of vnity, but your Church being once *seuered* from the Romane, was presently cantl'd out, into as many *factions* almost, as there

there are Countries; witnes the *Lutherans* soft and rigid, the *Caluinists*, *Puritans*, *Conformitans*, *Brownists*, *Anabaptists*, *&c.* So as one may easily guesse, from what *Lerma*, and fenny ground this *Hydra* of so many heades had her first *Originall*.

Prot. This argument sounds very bigge in a ladies *closet*, and weighs much with the *ignorant*, and vnlearned people, but with a man, but of a reasonable vnderstanding, this seeming *diuision* is no scandall at all to our *reformed* Churches. What man of any reading in the Histories of the time,

but

but knowes well, that after the trumpet for this reformation had blowne, the first warning by (a) *Wickleff*, (*b*) *Hus*, and *Hierome* of *Prage*, and then the second by (c) *Gerson*, (*d*) *Peter de Aliaco*, (e) Cardinall *Cusanus*, (f) *Picus Mirandula* (g) *Sauanorola*, and many others, (of whom we reade in (h) *Guicchiardyn*) when (i) *Luther* in *Germany* blew the last, and that there appeared no hope of a free and indifferent *Councell*, so as seuerall *kingdomes* were thus necessitated to prouide, and take care for themselues, this *worthy Act of Reformation*, begin-

a In the yeere 1375
b In the yeere 1410.
c *de signis ruin. eccl.*
d 1411.
e *Bucholcer Anno* 1517.
f *in Theor.*
g *Phil. Comin. l.* 3.
h *Guic. hist. l.* 4.
i In the yeere 1512.

beginning in ſundry eſtates, by reaſon, partly of their *diuers* ſhapes, and *formes of gouernements*, and partly, of a great *diſaduantage* that one *part* of Chriſtendome, knew not, what *another* did, nor conſulted with their fellowes, that ſo they might with vnanimitie proceed in the ſame, did neceſſarily produce *a ſeeming difference* in the outward *formes* of particular Churches.

But loe, the goodneſſe, and *prouidence* of Almighty God. Although theſe Churches haue ſeuerall *faces*, yet haue they all but one *heart*, there being no *eſſentiall, fun-*

damentall, or *materiall* diffe-rence amongst any of vs of the reformed Religion, as you may easily finde by reading the *confessions* of our seueral churches. And therfore for these odious Nicknames of *Lutheran*, *Caluinist*, *Huguenot*, *Zuinglian*, and the like, be more sparing of them, vntill you haue reconcil'd your own churchmen, as your *Minorits*, and *Dominicans* about the *conception* of the blessed Virgine, your *Iesuits*, and *Dominicans* about *predestination*, and those dependant questions, your *Sorbonists*, and *Iesuits* about the bounding

ding, and *mereing out* the Regall, and Papall Authority: and you shall finde more *doctrinall oppositions* in your owne, then you can imagin in our Churches. But keepe you at home in your *natiue* countrey, and looke (without enuie or partialitie) vpon this flourishing Church of *England*, & name me one Kingdom in all *Europe* that hath continued very neere this hundred yeres in that *constancie*, and *immutabilitie* of doctrine or discipline. Wee are ordered with that *consecration*, that † Archbishop ‖ *Cranmer* was, we renounce the Pope by

† Sand. de schis. Angl. lib. 3.
‖ 32. of Henry 8.

by that *abiuration*, that Archbiſhop *Cranmer* did, we *ſubſcribe* to thoſe *Articles* of religion, which * Archbiſhop *Cranmer* in the Reformation pitch't vpon, before we can be admitted to any *Eccleſiaſticall* function. Some wilde *coults* we haue, that ſtart, and boggle at the firſt, if they ſee but their owne ſhadowes, but by the *diſcipline* of the Church they are curb'd, and fetch't about againe, and taught in a little while to come on gently to this *vniformitie* and *ſubſcription*. So that malice it ſelfe cannot challenge the Church of *England*, this moſt glorious por-

* In the yeere 1552.

portion of that Catholike Church, of any *fractions*, or *diuisions* in points of Doctrine.

Pap. Nay, but I haue often heard, that you haue no *Bishops* or *Priests* at all in your Church. But that in the beginning of Q. *Elizabeths* raigne, *lay-men* in the *Parliament* did appoint you Bishops, who consecrated one another in a Tauerne at the *Nags-head* in *Cheapside*, and that your *Priests* were ordered onely by these Parliamentary Prelates.

* *Sander. de Schism. lib.* 3. Harding against Iewell.

Prot. This tale of the *Nags-head*, *Harding*, *Sanders*, and *Stapleton* haue forged

out of their owne Naggesheads without any ground, or likelihood at all. And yet as easily as they came by it, it put a [a] *Minister* of our Church to an infinite deale of learned paines. Who by his Maiesties speciall commandement, did search out the auncient *Records* of the Archbishop of *Canterbury* (agnized sithence by many *Priests* and *Iesuits*, in the *Clincke*, and other prisons) and out of them hath composed a *learned booke*, shewing the successiue *Consecrations* of all the Bishoppes of *England*, from that first conuocation that [b] banisht the Pope

[a] *M. Mason Archdeacon of Suff.*

[b] *Institut. of a Christian. fol. 19.*

Pope about the yeere 1536, ſo as any *Miniſter* looking out that Biſhop, who gaue him *Orders*, may preſently aſcend in a right line of Biſhops to thoſe Prelates, that liued in the raigne of *Henry* the eighth, before the *reformation*. And therfore if your owne *Prieſts* be lawfull, you may not quarrell with *ours*, differing onely from yours, in their renouncing of your impieties, and *Superſtitions*.

Pap. This *Record* you ſpeake of, is ſomewhat to the purpoſe, vnleſſe the *hereſie* of thoſe firſt Biſhops did diſable them for granting

ting of lawfull *Consecrations*, and *Orders*.

Prot. [c] *Heretique* indeed, is a common word for vs, in the mouth of euery woman, that is but a little *Romanized*. But is it not strange how [d] he should be an *Heretique*, that sayes the *Creed*, and the *Lords prayer* in that literall, and explicite *sense*, and meaning, that all the *Fathers* of the Church for the first 500. yeeres vnderstood the same? Yet this is nothing to the point in hand. For first, if the Bishops in Queen *Maries* time were lawfull, notwithstanding their being consecrated

[c] *S. Basil. Nazianz. S. Ambros. S. Hierom. S. Austen.* were in their times called heretiques. *Lindan. panopl. lib. 4. cap. 7.*

[d] *Institut. of a Christian, fol. 18*

ted by *Cranmer*, and other *tainted* Biſhops (as you terme them) why may not the Biſhops in Queene *Elizabeth*, and King *Iames* his time, expect the ſame priuiledge? And ſecondly, your *owne* c Writers confeſſe, that *Hereſie* (which we ſuppoſe, but not yeeld theſe Prelates fallen vnto) cannot raſe out from that *Character* of a Biſhop, this inſeparable power of *conſecrating*, and *ordering*.

c *Dominic. à Soto. in 4. Sent. d. 25. Biel. in 4 d. 25. q. 1. Con. 4. Capreol. in 4. d. 25. q. 1. art. 3. &c.*

Pap. Yet there remaines an obiection againſt your *Church*, that it cannot poſſibly be a true Church, becauſe it is *ſeuered* from the

true visible *head* thereof the *Pope* of *Rome*.

Prot. This is a stale objection, and soone answered. The church of[f] *Asia* seuered from Pope *Victor* in the yeere 200. [g] *Athanasius*, and his fellowes from *Felix* and *Tiberius* in the yere 375, [h] *Cyprian*, and his brethren, yea and three *National Councels* from Pope *Stephen*, in the yeere 250, [i] the Bishops of *Carthage* Schismatized from all Popes of *Rome* for an hundred yeres together, about the yeere 409. lastly [k] the *Greeke* Church cut off from the *Roman* for 300. yeeres, are sufficient testi-

monies

f Euseb. li. 5. c. 23. Eras. epist. in Agrippa de vanit. c. 59.
g Baron. tom. 3. ad ann. 375.
h Euseb. l. 7. c. 2. 3. 4. Cassian. conslut. art. 7.
i Bellar. de Ro. Pont. l. 2. c. 25. & 46. Lindan. panopl. l. 7. c. 89. Possevinus in Apparat. titul. Carthag.
k Bellar. de Ro. Pont. l. 2. c. 31. Idem de Matri. c. 15. art. 2.

monies, there may be a *true* Church of God, though *seuered* and diuided from the *Pope of Rome*. And here in this kingdome it was no Protestant, but *Popish* Bishops, that concluded in a *Nationall* Synode, [1] our King might (if he pleased) create a *Pope of his owne* in his own kingdoms, and dominions, and yet remaine a member of the Catholike Church.

[1] *Institut. of a Christian, set foorth anno 1537. by Authority.*

Pap. Well the best is you haue beene so tedious in your answeres, that I haue (I thank God) forgotten all, that you haue said for your *reformed* Church.

Prot. But I will helpe that

quickly by ſumming vp of all into theſe 12. *Poſitions*:

1 We haue a *Church*, as hauing { *Doctrine.* *Sacraments.* *Diſcipline.* } *ſalua-tion.*

2 It is a *portion* of the Catholique Church.

3 It hath a *Spirituall* vnion of doctrine with the *vntainted* members of the Church of *Rome.*

4 And yet hath *ſeuered* her ſelfe from the Church of *Rome* by crying againſt, and *diſſenting* from her *Superſtions.*

5 Which *ſome* of vs hold no true Church of Gods, in regard of the *preuailing* Faction.

6 Although we iudge *charitably* of the Saluation of *some* in that Church.

7 Who notwithstanding are saued not as *Papists*, but as *Christians*.

8 And in one *lumpe*, or *communion* with this Church liued *ours* before the Reformation.

9 Which then for want of a *Generall*, did seuer her selfe, by a *Nationall* Councell, from the same.

10 Nor was it any *by-respect* of the Kings, but God, and the *cry of that age*, that caused this *reformation*.

11 Nor doe our reformed Churches *dissent* a-

mongst themselues in *doctrine*, but in outward *politie*, and *discipline* onely.

12. Our *Bishops* and *Priests* come by a lineall *Succession* from *Henry* the eights time, nor can a suppofall of *Heresie* cut off this descent.

CHAP. 2.

Of the Scriptures.

Pap. DOe you then hold this *Church* of yours to bee the ground of your *Faith*, and reason of your *beleeuing*, So as you doe therefore beleeue

leeue all the points of your ſaluation to be true, becauſe the *Church* doeth teach, and inſtruct you in the ſame? Or haue you any other *rule*, and *ground* of your faith?

Prot. The *Authority*, and good conceipt we haue of Gods *Church* [a] *prepareth* vs to beleeue the points of our Saluation, and ſerueth as an *introduction* to bring vs to the *diſcerning*, and perfect apprehenſion of theſe myſteries of our *faith*, but the *Scripture* onely is the *ground*, and *reaſon* of our beleeuing. For as the [b] *Samaritans* were induced, and drawne on to beleeue in *Chriſt* by that talk of

a *Auguſt. contra Epiſtol. fundam. c. 5.*

b Iohn 4. 29.

of the *woman*, but hauing heard *Christ* himselfe, professe plainely, they *beleeue no longer for her saying, but* [c] *because they heard him speake himselfe*: So doe we *beginne* to beleeue; moued thus to doe, by the *good conceipt* we haue of the *Church*, but rest not in it, as the ground of our beleeuing, but onely in the infallible assurance of Gods truth in the booke of *Scriptures*.

[c] Iohn 4. 42.

Pap. Then God helpe you, if that be your last *resolution*. For our *Church* cannot *erre*, but your *Scriptures* without the helpe of the *Church*, to tell you so much,

can

can neuer bee ascertained vnto you, to be the word of God, And therefore what assuredness of beleefe can you propose your selues vpon so vnsetled a *foundation*?

Prot. The Catholike Church indeed, *spread ouer the world*, cannot erre *damnably*, though the Church of *Rome*, and all other *particula* Churches, may, as your owne *Writers* confesse. But the *Scriptures* wee know to be the word of God, not because the Church, or *Churchmen*, doe tell vs so much, but by the *Authority of God himselfe*, [a] whom we

Wald. doctr. fid. l. 2. art. 2. c. 27.

Calvin instit. l. 1. c. 7. d. 4.

doe most certainely *discerne* to speake in his word, when it is preached vnto vs. For if we bring pure eyes, and perfect senses, the maiestie of God forthwith, presenteth it selfe vnto vs in the holy *Scriptures*, and beating downe all thoughts of *contradicting*, or *doubting* things so heauenly, forceth our hearts to yeeld *assent*, and obedience vnto the same. And therefore if you *doubt* whether that which you reade in your *Bible* be the word of *God*, or finde any *reluctancy* in your vnderstanding to the doctrine of the same, it is in vaine to flie

vnto

vnto either *Church*, or *Churchmen*, to be perſwaded in this point, but down vpon your *knees*, and pray feruently vnto *God* for *Faith*, and the illumination of the *Holy Ghoſt*, which can only aſſure you of the trueth of the *Scriptures*. For after wee are enlightned by the *Spirit*, we do no longer *truſt* either our *owne* iudgement, or the iudgement of *other* men, or of the *Church*, that the *Scriptures* are of *God*, but aboue all certainety of *humane iudgement*, wee moſt certainely *reſolue*, as if in them wee ſaw the maieſtie and glory of God, that by

Caluin. inſtit. l. 1. c. 7. diſt. 5.

the ministerie of men they came vnto vs from *Gods* owne most sacred mouth.

Pap. But what certaine *ground* of faith can you place on the *Scriptures*, seeing by the *seuerall* interpretations of men and women they are turned and wrested like *a nose of wax* to euerie priuate designe and purpose? Doe not you obserue how the *Catholikes*, *Protestants*, and especiallie the *Brownists*, and *Anabaptists* doe fit *all* their turnes out of the holie *Scriptures*? on which of these sences, and imaginations is your faith rooted? or peraduenture, haue you

you some odde *capritchious* kinde of interpretation of your *owne* apprehension to direct you in these businesses?

Prot. Wee *lay-folkes* are licensed in the Church of *England* to *reade*, but not to *interprete* Scriptures, excepting onely those passages, which containe the necessarie points of our *Saluation*, the which passages are so plaine, & *easie* euery where, that any *man*, or *woman* of the meaneſt capacitie (especiallie if he, or she be instructed in their *Catechisme* or grounds of religion) may perfectly conceiue, and *vn-*

Doe all interprete. 1. Cor. 12. 30.

Statut. cont. 6. 9.7. exp. si art.

derstand them. But for the harder and more *difficult* places, we leaue them to be interpreted by our *Churchmen* in their *Sermons*, and dailie ministerie. For the ordering of which interpretations, there are (as I haue beene told) 10. seuerall *helps*, the which if they be followed wil be sure, and vnfallible *guides*, to bolt out the true meaning of each place of Scripture.

Obserued out of D. Field, M. Hooker, Chemnitius, and Trelcatius.

1 *An illumination of the vnderstanding by the Holy Ghost.*

2 *A minde free from other thoughts, and desirous of the truth.*

2 *Know-*

3 Knowledge of the Scriptures, Creedes, Catechismes, Principles, and other Axiomes of Diuinitie.

4 A consideration how our meaning suites with other points of Christianitie.

5 The weighing of circumstances, antecedents, and consequents.

6 Knowledge of Histories, Arts, and Sciences.

7 Continuall reading, meditating, and praying.

8 Ioint, and coniarring expositions of the Fathers.

9 Consenting decrees of auncient Synods,

Synods, and Councels.

10 *Knowledge in the tongues.*

Because therefore laymen, and women, Papists, Brownists, and Anabaptists, are wanting in *all*, or *some* of these helpes, they bring foorth many times such lame, and *prodigious* interpretations.

Pap. If wee make the *Scripture*, & not the Church the rule of our *Faith*, how shall we beleeue, the *Creed*, the *Trinity*, the *Sacraments*, the *vnity* of *Essence*, the three *persons* in the Deity, &c. words neuer read in the *Bible*, and yet necessarily to

be

be apprehended of vs vpon paine of *damnation*?

Prot. I say that all these things are set downe in Scriptures, either in *so many syllables*, or at leastwise by necessarie *inferences*, and *deductions*. And wee doe not therefore beleeue them because they are onely taught by the *Church*, but because they are rooted and grounded in the holie *Scriptures*, the onelie stay and *pillar* of our affiance.

To summe vp therefore all this Chapter,

1 The Church doeth *prepare* vs, but the *Scripture* onely doeth force vs to beleeue.

2 The whole Church cannot, any part thereof may erre damnablie.

3 Wee are taught the Scriptures to bee the word of God by the *Holy Ghost*, *mouing* in our hearts, and not by the Church *sounding* in our eares.

4 *Lay-men* are to reade, not to *interprete* Scriptures.

5 The misse of some *rules* causeth wrong *expositions* of Scriptures.

6 *All* things necessary to bee beleeued are either found *in*, or collected and inferred *from* the Scriptures.

Chap. 3.

Of Iustification.

Pap. HOW then doe you learne out of the Scriptures, that you are to be *iustified*, and saued before God?

Prot. I am to bee *iustified* before God, by an Act *single* in it selfe, but *double* in our apprehension, which is, By Gods *not imputing* vnto me my sinnes, and the same Gods *imputing* vnto mee Christs righteousnesse, and withall

all by his creating of *faith* in my heart by the *Holy Ghost*, to assure my Soule that God, for the *Actiue* and *Passiue* obedience of Christ Iesus hath accomplished those two former Actes, of *not imputing* my Sinne, and of *imputing* vnto mee Christs righteousnesse.

Pap. A verie *easie*, no doubt, and reasonable religion, which you haue learned out of the *Scriptures*. Heere is no burthen left for your *owne* backe, you cast all vpon *Christs* shoulders by the meanes of these two fine wordes, *Not imputing*, and *imputing*, and a third swimming

ming notion of your own conceipt (which any man may haue with a little imagining) termed by you *faith*, it would be knowne therefore, where your Church hath found out these words of *Art*, in the holie *Scriptures*.

Prot. We do in all humilitie confesse, that the globe of our *sinnes*, and the world of that *righteousnesse*, which is to appeare in the presence of *Gods Iustice*, is too massie for vs to sustaine, that are but dust and ashes, and supportable only by that *Atlas*, Christ Iesus, vpon whose shoulders, not our conceits,

Verba Lutheri ep. ad Henr. 8. tom. 2. ep. p. 290.

but the *goodnes* of God hath plac't and presſed them. But that theſe wordes *imputing*, and *not imputing*, are ſuch *Greeke* vnto *you*, I doe impute it to your not reading of *Scriptures*, and taking vp your religion by *truſt*, and credit from ſuch *Fripperers*, and *Brokers*, as by lending your ſoules, a falſe opinion of *merits* and *good workes* do diue into your *purſes*, and eat vp your *eſtates*, by way of *intereſt*. Not to trouble you (as I might) with a thouſand places, aske *Dauid*, whether *not imputing of ſin*, and S. *Paul*, whether the *imputing* of Chriſts righteouſneſſe

Pſal. 32. 1.

Rom. 4. 4. 5.

neſſe doth not make vs *bleſſed*, and *iuſtified*. For the *words* vſe your owne eyes, and inſpection. And for the *meaning*, I referre you to [a] S. *Auguſtines* vpon the one, and [b] S. *Ambroſe* his commentarie vpon the other paſſage. Now that you fondlie imagine, that *Faith*, this heauenly hand, that *reacheth* at this double Act, and *applies* it to our owne Soules, is ſuch an apprehenſion, as you may command, when you pleaſe out of your owne phantaſie, it is ſuch a poore opinion, that no Soule, warmed with the leaſt touch or feeling of *religion*,

[a] *Auguſt. tom. 8 in pſalm. 31.*
[b] *Amb. in ep. ad Rom. c. 8.*

ligion, but contemnes with a moſt holie ſcorne, and reproach. I tell you, (and if you once haue it, your conſcience will tell you no leſſe) this *Faith* is the richeſt iewell in Gods cabinet, and can neuer be compas'd by any endeuour of ours, vntill the *Holy Ghoſt* comes downe from heauen to ſet, and enchaſe it in our *hearts* with his owne fingers as it were. And being once obtained, it new moldes, and faſhions the whole nature of man, ſo as the *vnderſtanding* becomes more enlightned to know *God*, the *will* to obey God, the *affections*, to

Ephes. 2, 8.

to loue God, and our brethren. Nor can it bee preserued (to the comfort of our conscience) without daily *praying*, *meditating*, doing *good workes*, reading the *Scriptures*, hearing good *Sermons*, and perusing of deuout, and godly *Treatises*. My beliefe therefore is this: Gods *not imputing of sinne*, *and imputing of righteousnesse* is the *worker*, The *Merits of Christ* the *procurer*, *Faith* wrought by the holy Ghost the *instrument*, or applier, good *workes*, or my inherent *righteousnesse* (poore as it is) a *consequent* onely, *effect*, and *follower*, of my *iustification*.

Pap. I haue heard some of your side, raile against the very name of *inherent righteousnesse*, which you seem now to acknowledge, & embrace. Do *Protestants* therefore challenge any other *righteousnesse*, besides that of Christs, which is *imputed*?

Prot. They doe acknowledge a *Sanctification*, or inherent righteousnes, in the same sence as the auncient *Fathers* tooke the Word, but not as *Iesuits* of late mistake it. We haue righteousnesse *inherent*, or subsisting in vs, according to the which we shall be *iudged*, but not accor-

cording to the which wee ſhall be *iuſtified*. You make your righteouſneſſe to goe *before* as the *cauſe*; we ours, to come *after*, as the *effect* of *Iuſtification*. You ſuppoſe yours ſo *abſolute* as to *merit* from God; all wee expect from ours, is, but to *teſtifie* vnto men, that we are *iuſtified*. You bragge of a perfection of *degrees*, wee onely teach a perfection of *parts* in our *righteouſneſſe*. For as in the dawning of the day, euery part of the heauens is enlightened, though none as yet in a *full*, and compleat ſplendour: ſo after the Act of *Iuſtification*,

apprehended by *faith*, euery facultie of the ſoule is *ſanctified*, and made righteous, the *vnderſtanding*, the *will*, the *affections*, the *thoughts*, the *words*, the *deedes*; but none of thoſe, *ſo* exactly perfect, as to *implead* a Iuſtification at the throne of God. Wetherfore waue off this *little* righteouſneſſe of our owne, as a piece of* *polluted cloth* in the Act of our Iuſtification, and caſt anchor onely vpon the *merits* of Chriſt. But according to your Doctrine of* *infuſed Charitie*, not the Almighty *reconciled*, but the man *qualified*, not Chriſt *patient*, but

* Eſay 64. 6.

* Concil. Trid.

an habite *inherent*, not God by grace *pardoning*, but an instilled vertue (like a receipt of *Mithridate*) expelling sinne, is the cause of your *Iustification.*

Pap. But haue you any vse of your *Free-wil* in either righteousnes; I meane that *imputed*, or this *inherent*? Or are you (as some relate your opinions) meerely *suffering*, and *passiue*, like so many stockes, and stones, casting not so much as a sigh, grone, or short wish, towards this great worke of your *conuersion*?

Prot. In our first *conuersion* to be righteous, and the

Act of our *Iustification*, wee are like so many *Niobes*, or images of marble, which moue not at all, but as they are, in the whole *lumpe*, carted, and transported; Our vnderstandings not affoording themselues the least glymps of *knowledge*, nor our wils, the least shew of *inclination* vnto this Act, but as they are either of them powerfully bended by the *Holy Ghost* to lay holde by *Faith* on this *imputed righteousnesse*. But in our second *conuersion* to be more righteous, which we call the Act of our *Sanctification*, wee moue like* *Dædalus* his statues,

* *Arist. polit. l. 6. 1.*

tues, or pageants vpon wheeles, dull, and vnweldy in *our owne* natures, but so quickened, and enliued by those engines of *Grace*, and *motions of the holy Ghost* in our soules, and consciences, that now our vnderstandings, wils, and affections doe *cooperate*, and runne along, with the *Grace* of God in all our *workes* of pietie, and deuotion. To that *imputed* righteousnesse therfore we haue no freenesse, or *cooperation* of our Willes: to our *inherent* righteousnesse we haue. Wee haue no *concurrance* in that *first* Act of our Iustification, but

we

we haue a cooperation of the will (rouzed vp, and *excited* by grace) in all *subsequent* Acts of our *Sanctification.* The points therfore of this Chapter are these:

1. *Iustification* consists, in Gods *not imputing* of Sinne, and in his *imputing* of *Christs* righteousnesse vnto vs.
2. It is not our *conceipt*, but the iustice, and *mercy* of God, which layes this loade on our Sauiour *Christ.*
3. Whosoeuer is acquainted with the *Scripture*, cannot be vnacquainted with

with *imputed righteouſnes.*

4. *Imputed righteouſneſſe* is ſoone apprehended, but infuſed *Faith*, muſt bee firſt obtained.

5. We haue an *inherent* righteouſneſſe, which is the *effect*, but none, which is the *cauſe* of our Iuſtification.

6. *Grace* alone works our *iuſtification*; *Grace*, and *we* together (but *wee* in the ſecond place) our *Sanctification.*

CHAP. 4.

Of Saints, Soules of the Dead, and those dependant questions.

Pap. WEe are ſcandalized likewiſe at your Church, becauſe you giue no more reuerence to the *Saints* then you doe, neither *praying* vnto them, nor adorning their *images*, nor giuing them any ſet imployment aboue in *heauen*, or the leaſt care of vs here on *earth*. Which ſmels very much of the hereſies of the

the [a] *Cainans*, and *Eunomi-* [a] *Epiphan.*
ans condemned so many yeeres agone in the Christian Church.

Prot. What employment the *Saints* haue in heauen, besides the contemplation of God *face to face*, [b] we *know not*, nor doe [c] we *deny* their praying for vs. Vpon earth they receiue in *our* Church, all that honour bespoken for them in the *primitiue* Church. Wee keepe duely the *memorials* of the blessed *Virgine*, and the twelue *Apostles*, and a yeerely panegyricall commemoration of *all* the Martyrs, & *Saints* of God: respecting them as

[b] *Hugo de S. V. l. 2. de Sacram. c. 11. Altis. l. 3.*
[c] *Cassand. in consult. art. 21.*

d *August. contr. Faust. l. 20. c. 2.*
e *Iouius hist. lib. 24.*

our [d] *fellowes* and *friends*, though not as our [e] *Tutelar gods*, and young little Sauiours. We admire their liues, and as we doe not furiously *deface*, so doe we not *adore* their images. Because [f] S. *Augustin* would faine know, where that Christian may be found, that *prayeth* or adoreth, *beholding* an image.

f *August. in Psal. 113.*

g *Idem de ciuit. Dei. lib. 22. cap. 10.*

[g] We reare them no *Temples*, as to Gods, but trophees onely of *praise*, as to deseruing men.

h *Epi. ad Hebr. cap. 11.*

[h] S. *Paul* himselfe did all this, and hee did no more. We dignifie them as Saints by *celebration*, wee dare not *deifie* them, as Gods by *inuocation*. Your

i *Eckius in his Enchirid.*

[i] owne

men confesse, there is for this praying to Saints neither *precept* nor *example* in all the *Bible.* And [1] *Origen* made but a question, [2] S. *Basil* an *If*, [3] *Gregory Nazianzene* a *thinking*, or an *opinion* onely of this, which you make an *Article* of Faith. We are commanded to call vpon [4] *God*, vpon him [5] *onely*, for he is our [6] *King of old*, and we are starke mad if we thinke to better our selues by changing of *Masters.*

1 *Orig. l. 2. in Epist. ad Rom.*
2 *Basil. cited by the Bishop of Lincolne.*
3 *Naz. Orat. 1. in Iulian. & orat. in Gorgon.*
4 Psal. 50. 15.
5 Matth. 4. 10.
6 Psal. 74. 12.

Pap. I, but how will you answere *Antiquitie*: For I haue beene told, that there are found in the writings of the Auncient *Fathers*, pray-

ers made to many of the *Saints* and holy men *departed.*

Prot. If you please to obserue them well, you shall finde, they are no *Orisons*, but *Orations.* A certain kind of passionate, and rhetoricall *exclamations* made vnto the dead, concerning some *notable* euents happened vnto the Church in generall, or the parties themselues in particular. This is easily beleeued of them, who vse to reade the Greeke *Fathers*, which are full of such *eiaculations* in their affectionate Discourses. And that their passages, are *no prayers*, this

is

is an argument. [1] Becauſe there is not any of all theſe *Fathers*, when they treat of *prayer*, (as it is their vſuall theme) of ſet purpoſe, and handle all the *obiects*, and *kindes* therof, that euer mention one ſyllable of this *prayer* to *Saints*. This is an anſwere will neuer be taken away by any of your ſide. Now if your Prieſts tooke an *hint* hereby, to erect *Maſſes* for the [2] *dead*, I hope you know they looſe nothing by the bargaine.

1 *Elienſ. reſp. ad Apolog. pag.* 42.

2 *Vide Epiſt. Vratiſlauienſ. apud Sculteſum, Annal. decad.* 1. *p.* 150

Pap. You likewiſe contemne, and deride the *Reliques* of the Saints, which are ſhewed, preſerued, and ado-

adored in our Churches.

Prot. We are so farre from *contemning* any thing in this kinde, that did wee knowe them to bee true reliques, and no *impostures*, we should honour them more then you doe, to wit, [1] with an honourable, and Christian *buriall*. Wee heare indeed that there were of old [2] some Christians that attributed *too much* to the reliques of the *Martyrs*, but we heare from the same *Father*, [3] The better sort of Christians did *not so*. And we hold it very idle to [4] propose for our *imitation* any other, then the best, and most

1 K. Iames preface monit.

2 August. de moribus Eccles. ca.

3 August. de ciuit. Dei, l. 8. cap. 27.

4 Plin. Secund. l. 4. ep. 8.

moſt abſolute *patterne*.

Pap. You do alſo ſpeake baſely of the *bleſſed virgin*, and compare her to your *owne* wiues, and ſuch baggages.

Florim. Remond en ſon Hiſtoir ex Hom. Mel. in euang. de incarnat.

Prot. A rayling Frenchman doth charge *Melancthon* with ſuch a compariſon, but that booke or paſſage hee cites, is not to bee found among the *workes* of that moſt learned and *modeſt* writer: Howeuer, our Church hath neuer a * Saint *Ruffyn* (as yours hath) to heale all *frenzies*, and madneſſes, and we count no better of thoſe deſperate ſpeeches, that any one ſhall vo-

Rogers in art. 22.

mit against the glorious *virgin.* Yet I thinke your men abuse her farre more, * one calling her a *Goddesse*, another * the *Goddesse of the sea*, which is the title of *Venus.* Making of *Mary* the *euer Virgin* a meere * *Quartilla*, that could *neuer* remember she was a Virgin. In euery deed you all abuse her. For * as one wel obserues, when you say your *Aue Maries*, you *pray* for her. But wee hold, as to *pray for* her to be most * iniurious, so to pray *to* her to be most * vnlawfull and superstitious.

Leo 10. ep. ad Bemb. 17.

Rosar. Mar.

in Petr. Arbit.

Polan. synt. l. 3. c. 24.

Aug. serm. 17. de verb. Ap.

* *Epiph. l. 3. aduers. hæres.*

Pap. Also you neuer vse to pray for the *dead*, although

though the Auncients did so.

Prot. Wee dare not indeed. For if they bee in *Heauen*, * we shall wrong them, if in *Hell*, we cannot helpe them; and *Purgatory*, * your owne men confesse, was *neuer heard of amongst the Auncients*. Now for those prayers for the dead in the old *Liturgies*, they were conceiued (if you marke them) for men *dying*, and passing, not *dead* already, and so they are still vsed in the Church of *England*, and most diligently, & deuoutly in the Collegiate Church of *Westminster*. But to

P. Lomb. 4 sent. distinct. 45.

Roffens. contra art. Luther. art. 18.

Cassand. prec. eccles.

ſtretch, and extend theſe * *Collects* to men *ſtone-dead*, and paſt their particular *iudgements* was a pretty proiect of the *Monkes* and *Friars*, and they were very wel payd for their wit, and inuention, as you ſhall finde, when you ſhall haue occaſion to purchaſe a *Maſſe* for any of your kindred *departed*.

Vide epiſt. Vratiſlau. apud Scultet. Annal. dec. 1. pa. 152.

Pap. Nay ſay you nothing of the *Maſſe*, for out of malice, and derogation from the *Sacrifice* therin offered, you haue bred in the people ſuch a *ſleight* opinion of the *Bleſſed Sacrament*, as they make of it, but a bare

ſigne,

signe, or a *token*, or a *figure*, or I cannot tell what: And dare not conceiue Christ to be there, for feare of imprisonment, or the high Commission.

Prot. Wee doe indeed acknowledge no *oblation* in the blessed *Sacrament*, but a * liuely *commemoration* of that oblation of Christ, which he offered vpon the Crosse for our redemption. Nor any *Sacrifice* at all, but that Sacrifice of *Collects*, *prayers*, and *thankesgiuing*, which the Church powres out vnto God at the receiuing of the *Sacrament*. And these *commemorations*, and

See common praier booke.

collects, are the reason, why the Supper of the Lord, was termed by the Auncients, *a Sacrifice, an Oblation, the Eucharist, the Hoast*, &c. But the reuerence due to this great *Sacrament* is as obseruable, as the maner of Christs *presence* therein is vnexpressable. The names of a *figure*, a *signe*, a *type*, and the like, wee keepe to expound the words onely, but not as though they were keyes to open, and vnfolde the maner of the mysterie. The speech is to be expounded figuratiuely, because * *This*, and *Christs body* (before the pronuntiation of the

Schoolemen in 4. sent.

the laſt ſyllable of the wordes) are *diſparats* and of a contrary nature. But Chriſt is *preſent* there, for the matter (a) *ſubſtantially*, (b) *truely*, (c) *really*, nay *moſt truely*, (d) and *moſt really, and more truely, and more really, then the bread and the wine*, but for the maner ineffably, and *vnexpreſſably*. And this is that *Caluiniſticall* doctrine, you ſo much cauill at, and deride.

a *Aug. confeſſ. apud Caſsand. conſult. art. 10.*
b *Caluin. in 1. Cor. 11. 21.*
c *Melan. in ep. ad Palat. & Granguellam.*
d *Fortunatus Caluiniſta apud Greg. de Valent. l. 1. de præſen. Chriſti in Euchar. c. 7. diſt. Iſtius.*

1 Wee honour the Saints with *Eccleſiaſticall* obſeruation, but not with a *Spirituall* adoration.

2 The ancient Fathers made *Orations*, but no *Oriſons* vnto them.

3

3 The blessed Virgin is more abused by Papists who make her

- To giue sucke to a Priest. *Vincens. Spec. hist. l. 7. 84.*
- Mend Thomas a Beckets old hose. *Cantip. lib. 2. c. 29. 12.*
- Heale a scabd head. *Cæs. l. 7. c. 25.*
- Clippe a Monke. *Id. l. 7. c. 51.*
- Kisse another. *Id. l. 7 c. 33.*
- Sing to a third. *Id. l. 7. c. 22.*
- Lie betweene *man and wife*. *Vincent. lib. 7. c. 8.*
- Supplie a *Nunnes* place that was gone to a *Bawdy* house. *Cæsar. lib. 7. cap. 35.*
- Bring an *Abbesse* to bed gotten with childe by her *Seruing-man*. *Vincent. Spec. hist. lib. 7. cap. 87.*

4. Wee are ready to *bury*, but not to *adore* reliques.

5. We pray for men *departing*, as the Fathers did, not for the *departed* as the Friars did.

6 Christ

6 Chriſt is the Sacrament *really* for the matter, *ineffably* for the maner.

CHAP. 5.

Some idle perſonall exceptions.

Prot. HAue you any other points of our Religion that you ſtumble at?

Pap. Theſe are the main points of your religion queſtioned. But ſome aſperſions more are caſt vpon the *perſons* of your *Miniſters*. As that they *lie* wil-

fullie, and against their knowledge in points of *Diuinity*, and are thus zealous in the cause, out of a desire onely to preserue their *great estates* in the Church, wheras our *Priests* haue no other worldlie comfort, but the *goodnesse* of their cause, and the testimonies of their *consciences*.

Prot. Let your common discretion be your iudge in this case, whether wee, that ground our doctrines vpon the *word* of God, interpreted by those *ten rules* I formerly set downe, or these men, that put all to the determination of the *Church* that

that is, to their own proper *phantaſies*, and the groſſe expoſition of an *vnlearned Pope*, are moſt likely to gull the world, with crotchets, and *Chimæras*. Beſides, you know how full this kingdome is of men well read, as in all *ſciences*, ſo eſpecially in *Diuinity*. You know (and yet none knowes it ſo well, as they that beſt know him) the profound learning and deepe apprehenſion of the *King* himſelf, as hauing perfectly digeſted, the very *body and bulke* of all ſacred knowledge. And is this a *ſtage* for ignorance & impoſture to play their parts on?

Or doeth this *learned Monarch*, the Lord of 3. Kingdomes, woed and sought vnto, by all the Catholike Princes, palliate his religion, in hope of a *Bishoprick*? These are poore and toothlesse aspersions. Then for our Ecclesiasticall *estates*, they are so *par'de*, and *pol'de* with duties, and impositions (all which had their Originall from the Court of *Rome*) that the time of the charge of breeding vp a *minister*, would raise him a better meanes then he hath in the *Church* in any other trade or trafficque whatsoeuer The King is gracious

to

to his seruants of all profes-sions. But a *Countrey Mini-ster* cannot inne for the har-uest of a whole yeere, what a *Iesuite* can get in an hours *confession.* Lastly, concer-ning these professors of po-uerty the *Priests*, and the *Ie-suites*, it is too well knowne they want no maintenance. What by traducing our Nation abroad, and sedu-cing our people at home, their bones are full of mar-row, and their eyes swell with fatnesse; and what the *Statute* hath taken from vs, cogging, and *cheating* hath drawen vpon them, I mean the *priuie Tithes*, and *Bene-*

uolences of the Kingdome. But to choke this Obiection in one word. That our meanes is no cause to keepe vs in this profession, witnes our Brethren in *France* and elsewhere, who *without* the same *meanes*, teach & preach the selfe same *doctrine.*

Pap. They also inform vs that your Ministers haue neither *learning*, nor *honestie*.

Prot. It is true indeede, they teach their *Nouices*, that the greatest Doctor in our Church, doth not vnderstand the common grounds of *Diuinity*, and must of * necessity bee put

Britann-Romanus pag. 19.

to

to his *A. B. C.* againe. But common reason can inform you, whether this bee true or not. Againe, they are onely the base *fugitiues*, and discontented *runnagates* of our own nation, that spread these rumours, who thinke their Countrie-men the grossest fooles in Christendome, that they dare thus amuse them, and lead them by the nose, with such impossible assertions. And therefore I will giue you a touch heere, how other *Papists* haue ingeniously acknowledged the *learning*, and *piety of* many *Protestants*. * Pope *Pius* commended

* *Aeneas Sylvius de orig. Bohem. c. 35.*

mended *Hus* for learning, and purity of life; *Alphonsus de Castro Oecolampadius* for all kinde of knowledge, and the tongues especially, **Rhenanus* also *Conradus Pellican* as a man of a wonderfull sanctity, and erudition; *Andradius* likewise, *Chemnitius* for a man of a sharpe wit, and great iudgement; *Costerus* all the *Protestants* for their ciuill behauiour, their almes, their building of hospitals, and forbearing from reuiling, & swearing; **Gretzer* himselfe, our ordinarie *Writers* to bee (for the most part) of great learning, and iudgement; *Stephen Paschier* held

Alph. lib. 2. aduers. hæres. tit. Ador. hær. 2.

In annot. in Tert. coron. Militis.
In defens. conc. Trid. l. 1. p. 41.

Enchirid. c. 2. p. 101. De prohib. l. 2. c. 13.

1 Recherches de la Fraunce, pag. 910. & 511.

held *Caluin* worthie (ſet his opinions aſide) to be compared for zeale and learning to the chiefe *Doctors* of the Catholique Church. [2] *Eraſmus* held *Luther* of that integritie of life, that his very enemies had nothing to caſt in his diſh; [3] *Lindanus* acknowledged *Melanchthon* to be adorned with all kind of learning. In a word, your Writers themſelues did ſo applaud the perſons of their *aduerſaries* for learning, and pietie, that [4] Pope *Clement* the 8. was faine to command all your Controuerſie-writers to bee *reuieued*, and theſe graces, and *praiſes*

[2] *Lib.* 11. *epiſt.* 11. *Epiſt.*

[3] *Lindan. l.* 3. *Strom. cap.* 33.

[4] *Index expurg. diſtinct.* 2.

bestowed on our men, to be blotted out, and *expunged*. And therefore when you next heare a *Iesuite* in this theme, thinke vpon these true *relations*, and withall laugh at him, and pray for him.

Pap. Sir, I haue receiued some satisfaction, that matters are not so farre out of square in the Church of *England*, as I haue beene informed. But yet my conscience will not serue mee, to come to your congregations, because there are (beside these triuiall) many other points of doctrine neuer heard of amongst Protestants,

testants, which be in very deed the *Caballas*, and *mysteries* of the Romane-Catholique Religion. You haue beene very tedious in your answeres and declarations, I pray you therefore bestow the last *Chapter* vpon me, to shew the reasons, why so many *Ladies*, and *good Soules* refuse to conforme themselues to the Church of *England*.

Prot. With all my heart, I will therefore end my speach with the summing vp this fifth *Chapter*, and leaue the euent to *God*, and your *Conscience*.

1. The *meanes* of our Churchmen are not so *great*, as to make them maintaine a *false* religion, but their religion is so *true*, as it makes them contented with *any* meanes.
2. Yet in other countries, where no hope of *preferment* appeares, there appeares an equall zeale of our *Religion*.
3. Our *Church men* are commended for their liues, and learning, by the pens of their prime aduersaries.

CHAP.

CHAP. 6.

Reasons of refusall to leaue the Romish religion, collected out of printed Authors.

Pap. I Cannot leaue my Religion.

I. *Reason.*

Because, We must simply beleeue the Church of Rome, whether it teach true, or false. *Stapl. Antidot. in Euang. Luc.* 10. 16. *pag.* 528.

And if the Pope beleeue there is *no life to come*, wee must beleeue it as an Article of our Faith. *Busgradus.*

And we must not heare *Protestant* Preachers, though they preach the *Truth.*

Rhem. vpon tit. 3. 10.

Blasph. And for your Scripture, we litle weigh it. For the Word of God, if it bee not expounded, as the Church of *Rome* will haue it, is the word of the Diuell. *Hosius de expresso verbo Dei.*

II. *Reason.*

You rely too much vpon the *Gospel*, and S. *Paules* Epistles in your Religion,

Blasph. whereas, the *Gospel* is but a fable of Christ, as Pope *Leo* the tenth tels vs. *Apol. of H. Stephen. fol.* 358. *Smeton. contra Hamilton. pag.* 104.

And

And the Pope can *dispense* against the *New Testament*. *Panormit. extra de diuortiis.*

And hee may checke, when hee pleases the Epistles of S. *Paul*. *Carolus Ruinus Consil. 109. num. 1. volum. 5.*

And controule any thing auouched by all the Apostles. *Rota in decis. 1. num. 3. in nouiss. Anton. Maria in addit. ad decis. Rotæ nou. de Big. n. 10.*

And there is an *eternall* Gospel, to wit, that of the *holy Ghost*, which puts down Christs. *Cirellus a Carmelite set it foorth.* *Blasph.*

III.

III. *Reason.*

You attribute all your Saluation to *Faith* in Christ alone. Whereas, He is the Sauiour of *men* onely, but of no *women*. *Dial. of Dives and Pauper, compl.6. cited by Rogers vpon the Artic.* and *Postellus in Iesuits Catech. l.* 1. *cap.* 10.

For women are saued by { *S. Clare.* / *Mother* Iane. } { *Som. in Morn. de eccl. cap.* 9. / *Postellus in Iesuits Catech. lib.* 8. *cap.* 10. }

Nay to speake properly, S. *Francis* hath redeemed as many, as are saued sithence his dayes. *Conformit. of S. Fran.*

And

And the blood of S. *Thomas* a *Becket*. *Hor. Beat. Virg.*

And ſometimes one man, by his Satisfactions, redeemes another. *Teſt. Rhem. in Rom.* 8. 17.

IV. *Reaſon.*

In your Church there is but one way to remiſsion of ſinnes, which you call *Faith* in Chriſt, but we haue many, For we put away

Our { *Venials*, with a litle holy water, *Test. Rhem. in Rom.* 8.17.

Mortals, by {
1. Merits of the B. Virgine, *Hor. B. Virg.*
2. The blood of *Becket*, *ib.*
3. *Agnus Dei*, or holy Lambes, *Cerem. l.* 1. *c.* 7.
4. Little parcels of the Gospel, *Breuiar.*
5. Becomming *Franciscans*, *confor. l.* 1. *fol.* 101.
6. A Bishops pardon for 40. dayes, a Cardinals for a 100. daies, and the Popes for euer. *Tak. Camer. apud Espens. in* 1. *ad Tim.*

V. *Reason.*

You stand too precisely vpon your *Sacraments*, and require a true *Faith* in the partaker. Whereas with vs, To become a *Monke*, or a *Nunne*, is as good as the Sacrament of *Baptisme*. *Aquin. de ingres. relig. l.* 2. *c.* 21.

And

And the very true, and reall *body of Christ* may bee deuoured of dogs, hogges, cattes, and rattes. *Alex. Hales, parte 4. q. 45. Thom. parte 3. q. 8. art. 3.*

VI. *Reason.*

Then for your Ministers, euery one is allowed to haue his *wife*, or else enforced to liue *chastly*, whereas with vs, the Pope himselfe cannot dispense with a Priest to *marrie*, no more then he can priuiledge him to take a *purse*. *Turianus found fault withall by Cassand. Consult. art. 23.*

But whordome is allow-

ed all the yeere long. *See Sparkes discouery, pag. 13. & constitut. Othon. de concubit. cleric. remouend.*

Abhominable. And another sinne for *Iune, Iuly, August.* which you must not know of. *Allowed for this time by Sixtus Quartus to all the family of the Cardinall of S. Lucie, vessel. Grouingens. tract. de indulgent. citat. a Iacob. Laurent. Iesuit. lib. pag. 196. vide Io. Wolfij lection. memorab. centen. 15 p. 836.*

For indeed the *wickednes* of the Church-men is a prime argument of the worthinesse of the *Roman* Church. *Bellar. l. 4. de Rom. Pont.*

Pont. cap. 14. *artic.* 28.

And the Pope can make that *righteous*, which is *vnrighteous*. *l.* 1. *Decretal. Greg. tit.* 7. *c.* 5.

And yet can no man say vnto him, Sir, why do you so? *In extrau. tom.* 22. *titul.* 5. *c. ad Apostolatus.*

VII. *and last Reason.*

You in the Church of England haue cast off the Bishop of *Rome*, whereas the Bishop of *Rome* is a God. *Dist.* 96. *c. Satis euidenter. & Panorm. cap. Quanto Abbas.* Blasph.

FINIS.